1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

ground with becoming ceremonies. Those ceremonies, however, are not the same in all cases, but vary according to circumstances, and the condition of the deceased; for rank and wealth receive distinctions even after death, as well among savages as among civilised nations. This, perhaps, may be easily accounted for. When a great chief dies, his death is considered as a national loss; of course all must join in a public demonstration of their sorrow. The rich man, on the other hand, had many friends during his life, who cannot decently abandon him the moment the breath is out of his body; besides, his fortune supplies the means of a rich entertainment at the funeral, of which many, as may well be supposed, are anxious to partake. Thus social distinctions are found even in the state of nature, where perfect equality, if it exists any where, might with the greatest probability be supposed to be found. Though the earth and its fruits are common to all the Indians, yet every man is permitted to enjoy the earnings of his industry, and that produces riches; and though there is no hereditary or even elective rank in their social organization, yet as power follows courage and talents, those who are generally acknowledged to be possessed of those qualities, assume their station above the rest, and the distinction of rank is thus established. Politicians and philosophers may reason on these facts as they please; the descriptions that I give are from nature, and I leave it to abler men than myself to draw the proper inferences from them.

On the death of a principal chief, the village resounds from one end to the other with the loud lamentations of the women, among whom those who sit by the corpse distinguish themselves by the shrillness of their cries and the frantic expression of their sorrow. This scene of mourning over the dead body continues by day and by night until it is interred, the mourners being relieved from time to time by other women.

l:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

the lid of the coffin was again taken off, and the body exposed to view. Now the whole train formed themselves into a kind of semi-lunar circle on the south side of the grave, and seated themselves on the ground. Within this circle, at the distance of about fifteen yards from the grave, a common seat was made for Mr. Calhoon and myself to sit on, while the disconsolate *Shingask* retired by himself to a spot at some distance, where he was seen weeping, with his head bowed to the ground. The female mourners seated themselves promiscuously near to each other, among some low bushes that were at the distance of from twelve to fifteen yards east of the grave.

In this situation we remained for the space of more than two hours; not a sound was heard from any quarter, though the numbers that attended were very great; nor did any person move from his seat to view the body, which had been lightly covered over with a clean white sheet. All appeared to be in profound reflection and solemn mourning. Sighs and sobs were now and then heard from the female mourners, so uttered as not to disturb the assembly; it seemed rather as if intended to keep the feeling of sorrow alive in a manner becoming the occasion. Such was the impression made on us by this long silence.

At length, at about one o'clock in the afternoon, six men stepped forward to put the lid upon the coffin, and let down the body into the grave, when suddenly three of the women mourners rushed from their seats, and forcing themselves between these men and the corpse, loudly called out to the deceased to "arise and go with them and not to forsake them." They even took hold of her arms and legs; at first it seemed as if they were caressing her, afterwards they appeared to pull with more violence, as if they intended to run away with the body, crying out all the while, "Arise, arise! Come with us! Don't leave us! Don't abandon us!" At last they retired, plucking at their garments, pulling their hair, and ut-

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

prevented from getting at the corpse; when time and circumstances do not permit this, as, for instance, when the Indians are travelling, the body is enclosed in the bark of trees and thus laid in the grave. When a death takes place at their hunting camps, they make a kind of coffin as well as they can, or put a cover over the body, so that the earth may not sink on it, and then enclose the grave with a fence of poles.

Warriors that are slain in battle, are, if possible, drawn aside and buried, so that the enemy may not get their scalps, and also that he may not know the number of the slain. In such cases, they will turn an old log out of its bed, and dig a grave so deep, that the log, when replaced, may not press too hard upon the body. If any of the fresh earth be seen, they cover it with rotten wood, brush or leaves, that its place may not be found. If they have not sufficient time for this, or the number of their dead is too great, they throw the bodies on the top of each other between large logs, and place any kind of rotten wood or other rubbish upon them. They never, when they can help it, leave their dead to be devoured by wild beasts.

When the Indians have to speak of a deceased person, they never mention him or her by name, lest they should renew the grief of the family or friends. They say, "He who was our counsellor or chief," "She who was "the wife of our friend;" or they will allude to some particular circumstance, as that of the deceased having been with them at a particular time or place, or having done some particular act or spoken particular words which they all remember, so that every body knows who is meant. I have often observed with emotion this remarkable delicacy, which certainly does honour to their hearts, and shews that they are naturally accessible to the tenderest feelings of humanity.

1:Heckewelder M-5 (ca. 1800)1819 •
NM7 Delaware NM7

CHAPTER XXXVIII.

FRIENDSHIP.

572
152

THOSE who believe that no faith is to be placed in the friendship of an Indian are egregiously mistaken, and know very little of the true character of those men of nature. They are, it is true, revengeful to their enemies, to those who wilfully do them an injury, who insult, abuse, or treat them with contempt. It may be said, indeed, that the passion of revenge is so strong in them that it knows no bounds. This does not, however, proceed from a bad or malicious disposition, but from the violence of natural feelings, unchecked by social institutions, and unsubdued by the force of revealed religion. The tender and generous passions operate no less powerfully on them than those of an opposite character, and they are as warm and sincere in their friendship, as vindictive in their enmities. Nay, I will venture to assert that there are those among them who on an emergency would lay down their lives for a friend: I could fill many pages with examples of Indian friendship and fidelity, not only to each other, but to men of other nations and of a different colour than themselves. How often, when wars were impending between them and the whites, have they not forewarned those among our frontier settlers whom they thought well disposed towards them, that dangerous times were at hand, and advised them to provide for their own safety, regardless of the jealousy which such conduct might excite among their own people? How often did they not even guard and escort them through the most dangerous places until they had reached a secure spot?

572
648

3: Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

inside of a grave with the bark of trees and when the corpse was let down they placed some pieces of wood across, which were again covered with bark and then the earth thrown in. When they were able to split boards they placed them, not, however, joined in any way, in the grave in such a manner that the corpse might be between them. A fourth board was laid over it as a cover. Now they have learned to make proper coffins. The graves are generally dug by old women as the young people abhor this kind of work. The coffin is made by men and placed in the grave. Then the corpse is brought, dressed in new clothing and a white shirt, with the face and shirt painted red, laid upon a new mat and let down into the grave. They cover the body with the strowd and nail up the coffin. Formerly it was the custom to place the pouch, tobacco, pipe, knife, fire material, kettle and hatchet in the grave but this is no longer done. They also fill up the grave with earth, which was not done in former times. The graves are all arranged in such a manner that the head was turned to the east and the feet to the west. At the head of the corpse a tall post is erected, pointing out who is buried. If the deceased was a chief this post is neatly carved but not otherwise decorated. If it was a Captain the post is painted red and his head and glorious deeds are portrayed upon it. The burial post of a physician is hung with a small tortoise shell which he used in his juggling practice. In honor of a great warrior his warlike deeds are exhibited in red color on the burial post.

In the evening soon after sunset and in the morning before daybreak the female relations and friends assemble in the house of the deceased and mourn over the body. This is done until he is buried. All the effects of the deceased are piled up near the body. These are taken to the place of burial and the greater part is distributed among those who assisted in burying the dead. The rest is given to the friends present, each receiving a share. During the letting down of the corpse into the grave the women set up a deafening howl. Men deem it a shame to weep, yet in silence and unobserved they often cannot refrain from tears. After the ceremony is over the mother, grandmother or other near female relative of the deceased goes evening and

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

736 given assistance. A poor widow, even though she have children, finds it possible to make a living if she is willing to work. They pay her above the worth of her services in food and clothing; if it is summer she may work on the plantations; in winter she may prepare wood for fire. They are willing to help the poor but always expect them to render some service in return. It has been known that good has been done to prisoners condemned to death, even to whites, though this had to be done secretly.

829 144 A few negroes are found among the Indians having been either bought from the whites or secured as prisoners. These are looked upon as of their own kind and allowed full liberty. Indians and negroes intermarry and their mulatto children are as much loved as children of pure Indian blood.

431 They are fond of giving when they can expect something in return and of doing good which they have reason to hope may be returned. They easily forget the good that has been done, but if they have been cheated they never forget it. If a white has done them ever so many favors, helped them in need, or given them presents, and omits an opportunity to do the like only once, then all he may have done is forgotten. If an Indian takes a wife and dresses her generously from head to foot in new garments she will indeed be glad and proud; but she will more readily leave him than if he had given her little or nothing, for in that case she would still be in expectation of receiving something.

One may even make enemies of Indians through presents if these make them proud and one does not continue giving. Occasionally when a respectable present has been given the donor is slandered in order that he may not expect something in return from the recipient.

152 They are able to control their desires and passions, but once given free rein these are the more violent. Overcome with wrath, they at once think upon murder, and may, in the heat of passion, do something for which they will later feel remorse.

521 The women are much given to lying and gossiping. They carry evil report from house to house. As long as they are observed they appear modest and without guile. All the wrongs